

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, JUNE 22, 1899.

NEW SERIES, VOL. 1, No. 31

Will Rev. W. A. McComb furnish us an article for next week's paper on Young People's work.

Will Rev. S. M. Ellis prepare for our columns an article for next week on State Missions.

The payment of the Cuban soldiers is moving steadily forward. Some 3,000 have been paid off up to the present, and the health outlook in Cuba is hopeful.

Clay County, Kentucky, is the scene of feudalism to an alarming extent. Can it be that the highest Christian civilization, and the deepest degradation in lawlessness can exist in the same State at the same time?

Dr. A. J. Barton makes a good showing for our Foreign Mission work this year up to the present, but there is no reason why we should not contribute regularly through the year and thus save an enormous interest bill. Let Mississippi distribute her contributions for this purpose, so that something will be going in every month.

The Czar called a peace conference at The Hague in the hope of a pledge of disarmament, or at least a non-increase of war preparations among the powers for the next five years. At the same time the fact crops out that he is pushing now for the purchase of \$50,000,000 worth of war implements mostly for the navy. The Russian Bear is a very dangerous animal.

Dear Bro. Searcy:

We began a series of meetings at the Gloster church June 18th. I never saw better attention. Large congregations at 11 o'clock and night. We had as fine a Monday morning service today as I ever attended in my life.

Rev. J. R. Johnston and wife are here with us. The Lord is giving Brother Johnston great power with the people. His theme is "Jesus Christ and him crucified."

May I ask the prayers of all who see this. Pray God's blessing upon us.

Fraternally,

W. S. CULPEPPER.
Gloster, Miss., June 19, '99.

College Tidings.

School is out, and I am resting by changing work; though it is not much change, as I have been College Agent rather than College President of late any way. The patronage during the last session has been a considerable increase over that of the session before, and compares favorably with the patronage of the other male Colleges of the State. This session the A. & M. enrolled more students than we did, but did not have their usual majority over us. The University enrolled more than we did, but they take girls and have a law department. Leaving out these two classes of students we would have been ahead. Millsaps had a few more than we did, but very few. None of these schools were at the disadvantage that we were since they all had a fine patronage last year, and therefore had plenty of old students to draw from, while we had to depend almost entirely upon working up new men. Moreover Mississippi College had no President until the middle of July, and nobody knew who would be in charge. All in all, it seems to me that we have succeeded remarkably. We had a noble set of boys. Nearly all of them expect to return, and they are enthusiastic for the College. As to final success I have not a doubt. Most of our people are with us. We have never expected to unite all our people, you can not unite them all on anything.

The "we alls" and "you alls exist in all undertakings. "The workers," "the grumblers," and "the languids," constitute the three divisions of all parties, all denominations, and all bodies of people.

We are going to succeed. Some will allow us to succeed while they grumble, others will allow us to succeed while they sit in the shade and loll out their tongues. But when success comes the helpers will all feel good, and those who do not help will all feel bad except those who are bad and those who haven't enough energy to feel at all. But we have much to encourage. Friends are rising up on every hand and the rose tints of the morning sky show that daylight is approaching.

We expect a fine attendance next year, and we feel sure that it will increase as the years go by, and as we do our duty for those who come. If you want a catalogue drop me a card at once and you shall have it.

W. T. LOWREY.

That "burning question" about which we wrote a few weeks ago is receiving a great many responses, and so far as we have been able to learn, they are all one way, they all say we are certainly right in insisting that none but qualified electors be allowed to vote in the primary election. The whiskey petition being the test, the balance of power in Hinds county is in the hands of disfranchised whiskey voters. Just why the management wants to vote disfranchised men, if it is not that they may put men in office who will favor "tigers" and saloons is not very clear. So far as we are able to see, no harm can be done to any honest aspirant for office, by submitting his case to the qualified electors in the primary; and to allow illegal voters to overturn the will of legal voters, is to utterly disregard law, and right. We make one more appeal to the good men of the State not to allow a whiskey ring in Jackson to dominate this county, and to a large extent this State. We commend the following from *The Leader* as worthy of your consideration:

"The two-thirds of the qualified electors in Hinds who refused to sign the whisky petition ought to demand by petition that the iniquitous order of the committee be changed, and if the Hinds county committee refuses to change it, thereby confirming the charge that it is mixed up with an official trust and a whisky ring, then the people of the rest of the State ought to rebuke it in no uncertain tones. The idea of such carryings on at the State Capital, especially when the Governor proposed in a speech at Natchez to "leave it to Hinds" (which holds the first primary), is simply scandalous."

Mississippi College and Hillman Female College held their commencement exercises in concert this year. We had the pleasure of being present most of the time and

enjoyed the exercises and entertainments greatly. Mississippi College enrolled 144 students during the session and graduated 14 young men and conferred post-graduate degrees upon four others. Rev. T. F. McCrae, the first honor student, delivered the valedictory address with much credit to himself and to the institution. He is destined, with the divine blessing, to make his mark in the world.

The attendance at Hillman Female College was nearly fifty per cent. greater than last year and was in every way satisfactory so far as we could learn. A class of nine young ladies received diplomas and one other received a certificate of efficiency. Thus twenty-four young people left Clinton bearing tokens of faithfulness and efficiency. These go out to seek their fortunes in the world. May a kind Providence smile upon them. With absence of our quarantine these Colleges will expect to open in September under full blast and do better work than ever before.

Starkville, Miss., June 20, '99.

Dear Dr. Searcy:

From the letters we are getting it seems that the impression has gone abroad that Rev. M. K. Thornton had decided not to accept the call to this church. That is a mistake. He will be here and preach his first sermon July 2nd, D. V.

Please give this notice.

Yours truly,

J. B. HOGAN.

Robert C. Billings, recently deceased, left \$700,000 to public bequests. The Tuskegee Normal School, in Alabama, gets \$10,000.

Those choice business and residence lots at Gulf Port, and the big land offer by L. E. Hall, of Hattiesburg, should not be overlooked.

Read carefully the railroad notices of places, and rates, to summer meetings.

The report received just as we go to press, from the *United States Department of Agriculture* shows general good rains all over the State, with fine crop prospects. Only a few places the drought is unbroken. The oat crop is very short.

Historical.

The Power of Woman in History.

(By Dr. Charles H. Brough, Professor of Economics and History, Mississippi College.)

Young Ladies of the Mountain:

Standing in the lengthening shadows of history and realizing the good woman has done for God, for home and native land, I am impelled to speculate as to the future on the power of the educated woman in home or church, in society and in state, on her mission of uplifting humanity, of repelling and defeating its foes, of purifying its faiths, of replacing its false gods and of ushering in an era of greater peace and purity.

The theory of the simple and simple life, and all the fuss in mail, are not to be compared to thee, thou best of fees—female," is not a new one, having been held by the ancients nearly 4,000 years ago. We are all familiar with the beautiful story, told in Genesis, of the courtship of Jacob and Rachel; how Jacob served seven years for the dear reward of Rachel's hand, and how he served yet another seven years the crafty Laban, who deceived the patient lover by palming off the elder for the youngest daughter; and, at these fourteen years "seemed but a few days to him, for the love he bore for her." This romance of Rachel is indeed a striking and beautiful allegory on the position and power of woman in patriarchal times, yet it is but a fitting ante-type of the golden scepter of grace wielded by mothers and daughters in biblical history. What power but that this simple fidelity and faith of the daughters of the children of Israel made the Hebrews the pioneers of those who believe and molded their mission in developing a monotheistic religion?

And nowhere in history is the power of woman more forcibly illustrated than in the triumph of Esther at the court of King Ahasuerus. Sitting in his palace at Shushan, surrounded by all the boast of hereditary and pomp of power, this haughty monarch, levying tribute upon Media and Persia and the conquered Jews, was led captive by the charms of an orphan girl of Judah, the reign of the haughty Vashti was rent asunder; Haman, the persecutor of her people, was dismissed from royal favor in disgrace; Mordecai was made Prime Minister; the Jews were saved from persecution—all

through the favor that a woman had won in the eyes of a King!

And who of us, guided by the star of Bethlehem, stand around the lovely manger of our Lord, seeing Him wrapped in the swaddling clothes of poverty, does not feel a strain of reverential awe sweeping in solemn numbers through the recesses of the soul, in contemplation of Mary, the peasant maiden and carpenter's bride, on whom had been conferred the honor of being the mother of the Messiah of her race, the Savior of the world and the Lord of lords!

Maternity deified—

"My mother! at that name
Within my bosom there's a gush
Of feeling which no time can tame—
A feeling which for years of fame
I would not, could not crush."

Although some historians have sought to epitomize the classical conception of woman in the utterance of the poet, Hipponax, who said: "A woman gives but two days of happiness to man—her bridal and her burial." Other instances than those found in biblical lore are not wanting to prove that woman in ancient times, as in modern, was the power behind the throne.

Homeric tradition makes the beauty of Helen the crown-setting of the Trojan war, and the sweetest strains of the Odyssey are attuned to the constancy of Penelope, who, though sought by many suitors during the absence of her husband, the crafty Ulysses, remained true. Penelope's web which her ingenuity wove as a means of baffling the expectations of her suitors, is the historical artifice of conjugal fidelity and is an unimpeachable denial of Southey's saying that "there are three things which a wise man dare not trust—the wind, the sunshine of an April day, and woman's plighted faith." "Love, constant love! Age cannot quench it, like the primal ray. From the vast fountain that supplies the day, Far, far above our cloud-encircled region it will flow, As pure and as eternal in its glow."

The policy of Pericles, under whose reign Greece enjoyed her golden age of peace and prosperity, was largely shaped by the brilliant Aspasia, whose charms of person and conversation made her the preceptress of Socrates and the heroine of Plato. And it was Xanthippe's tub of water that cooled the ardor of Socrates, the greatest of ancient philosophers; for being of a practical turn of mind she was unable to sympathize with the abstract ways of her husband and frequently poured water upon him, eliciting from him the remark to

his disciples, "Xanthippe is thundering and will soon pour."

When Coriolanus, a noble patrician exile from Rome, allied himself with the Volscians and led their armies against his native city, an embassy from the Roman Senate was sent to him to sue for peace. Proud patrician that he was, he scorned their proposals and had all but consigned the haughty military mistress of the world, to barbaric plunder and pillage. All seemed lost, when, as a last resort, his mother Volumnia, and wife Vergilia, at the head of a train of Roman matrons, came to his tent and with soft prayers and entreaties, begged him to spare the city of his home and birth. Coriolanus yielded, with the words, "Mother, thou hast saved Rome but lost thy son."

"O my mother, my mother! O! you have won a happy victory to Rome. But, for your son,—believe it, believe it, Most dangerously you have with him prevailed. If not most mortal to him, But let it come, Aufidius, though I cannot make true wars, I'll frame convenient peace. Now, good Aufidius, Were you in my stead, Say, Would you have heard a mother less, or granted less, Aufidius?" Thus, a woman, armed with the unseen weapon of tenderness, accomplished more than an embassy from the Roman Senate, armed with the purple toga of authority. Small wonder is it that when the Volscian army had been led away and a victory more brilliant than Alexander's at Arbela or Napoleon's at Austerlitz had been won by a woman, the Roman people, Senators, patricians and plebeians alike, accorded Volumnia a triumphal arch in their heart of hearts. "Behold our patroness, the life of Rome! Call all your tribes together, praise the gods. And make triumphal fires; Strew flowers before them, Unshout the noise that banished Mercius. Repeal him with the welcome of his mother; Cry, welcome, ladies, welcome."

In the public square of republican Rome, a brazen statue was erected bearing the simple inscription: "To Cornelia, the mother of the Gracchi." This monument, commemorative of the esteem in which the noblest of Roman matrons was held, was erected not because she was the daughter of Scipio Africanus, the conqueror of Hannibal, but because she was the mother of Cain and Tiberius Gracchus, who lived the lives of sterling patriots and died the death of martyrs in the people's cause. The simple inscription "To Cornelia, the mother of the Gracchi," is a fitting eulogy on the simplicity

of a woman who refused to exchange Roman widow's weeds for the splendors of King Ptolemy's court, and who, when asked, "Where are your jewels?" pointed to her sons, and with a true mother's pride said that they were the only jewels she could boast of possessing.

"Sweet is the image of the brooding dove. Holy as heaven a mother's tender love. The love of many prayers and many tears, Which changes not with her declining years. The only love, which on this teeming earth, Asks no reward for passion's wayward birth."

Imperial Rome, with social institutions debased by shameless debauchery, could yet boast of the pristine power of woman. The noble Antonius built temples in honor of his empress, and coins bearing her beautiful effigy attest that he loved her with tenderness and constancy. Nero, whose unnatural despotism has been realistically portrayed by Sienkiewicz in "Quo Vadis," was blessed with a mother who, when told of the plots of her son against her, exclaimed, "Let me perish, but let Nero reign." Shakespeare has immortalized with all the boldness of his dramatic imagery the strange sorcery which Cleopatra, the Serpent of the Nile, wielded over Anthony and Caesar. "Shall I say to Caesar what thou requirest of him? For he partly begs to be desired to give. It much would please him. That of his fortunes you should make a staff to lean upon; but it would warm his spirits, to hear from me you had left Anthony and put yourself under his shroud. The universal landlord."

Much of the heroism and devotion of the early Christian Fathers was transmitted to them by self-sacrificing mothers and loyal wives. It is related of the mother of Sympronian, who was condemned to die because he was a Christian, that unable to see him while in prison, she mounted the wall in order to bid him farewell, and instead of wails of lamentation, she greeted him with the words, "My son, my son, cleave to the living God! We cannot fear death for it surely leads to life." Matthew Arnold has fittingly depicted in verse the last words of Monica, the mother of St. Augustine, who died in Italy far from her African home:

"O, couldst thy grave at home, at Carthage be,
Care not for that, and lay me where I fall,
Everywhere heard will be the judgment call,
But at God's altar, O remember me."

Well might St. Augustine, at the close of his own life declare, "If I am thy child, God, it is because thou gavest me such a mother." St. Ambrose and St. Jerome paid earnest tributes of respect to the influence exerted by their mothers upon their manhood, and Constantine, who read Christianity on a luminous cross in the heavens, a cross having the inscription "In hoc signo vinces," proclaimed his mother Helena the Empress Mother, and erected to her memory a magnificent basilica on the spot where she thought she found, in the sepulchre of the Savoir, the cross upon which he died. Nor is the influence of woman upon the course of Christian thoughts limited to the lives of the Christian fathers. Four centuries ago, in the market-town of Eisleben, in Central Germany, amidst the noise of a market-day and the bustle of a public house, Margaret, the wife of the poor miner, Hans Luther, brought forth, in sorrow and poverty, the child that was afterwards to become Martin Luther, the hero of the Reformation and the maker of modern Europe. It was his sturdy mother, an industrious German haus-frau, that gave Hans Luther the power to confront the Diet at Wormes, and to hurl the fiat, "I will go if there be as many devils in Wormes as there are tiles upon the roofs of the houses."

Teutonic tradition has always idealized the home, and deemed sacred its spindle-side, and Martin Luther, true to the memory of his mother, stands in history as the personification of the virtue of the German hearthstone and the piety of a Saxon fireside.

Methodism largely owes the devotion of its doctrines to the mother of John Wesley, who taught her children to fear the rod when a year old and to cry softly if they cried at all, who allowed three meals a day, but positively forbade the troublesome habit of eating and drinking between meals.

Presbyterians are indebted to the mother of Calvin for the granite of its creed; and the irrepressible democracy of the Baptists is partly the inheritance of that free-thinker and fearless religious agitator, Mrs. Anne Hutchinson. How noble a conception and what an inspiration to life! the ministry of women, warmed with a deep, glowing, unwavering religious faith. "Their eyes the homes of sweet prayer." Count lives by virtues—these will last. When life's lame-footed race is o'er, and these, when earthly joys are past, shall cheer us on a higher shore."

Closely akin to woman's influ-

ence upon religious thought have been her services to humanity. When I mention the name of Florence Nightengale, the angel of mercy of the Crimean war, who substituted the cross of Calvary for charges of cavalry; of Grace Darling, the brave lassie of the Scottish light-house keeper, who braved the perils of the deep to save nine precious human lives; of Princess Alice, the daughter of Queen Victoria, who established the Alice Fran Verein and hospital service in her adopted Fatherland; of Clara Barton, whose red cross charities in our recent war with Spain were piled up as high as Gheuis Khan's pyramid of human skulls in the age of barbaric pillage and plunder; of Francis Willard, America's greatest woman, whose life of devotion to the cause of temperance is one of a myriad of prose poems that spring like heavenly symphonies from the heart of peerless womanhood—Need I mention these names to prove that the heart of woman throbs on throughout eternity as the fountain-head of the ever widening stream of the milk of human kindness.

I would that on the broad sea of memorial eloquence from whose golden beach others have gathered pearls and shells of beauty rare, I might see drifting, drifting by some flotam of thought, poor on my own untutored lips, yet commensurate with the philanthropy and public services of woman. I would hang this flotam on the wall of truest hero-worship's symbolic temple, even as mariners of old, where rescued from a shipwreck did hang dank seaweed on Neptune's Shrine as a thankoffering to the God of the sea, who rescued them from the storm. I would inscribe upon that temple that she who lives for self lives a life lower than the flowers that fade and die as the autumn leaves, but that she who lives for others lives forever; that whosoever would be the greatest among the Kings and Queens of earth must be servants of them all.

Every battle has its uncrowned heroes, falling in the breach which their valor has made, yet sleeping in nameless graves. Every century has its uncrowned queens, pioneers of civilization and settlement braving voyages across stormy seas, blasting their way through trackless wildernesses, and scaling the craggy heights of mountains, women who have endured the hardships of their lives with Christian fortitude, displayed martyr courage in the face of pestilence and famine, and exhibited

stoical bravery in the face of danger and death.

Four hundred years ago, amid solemn prayers from shore and sea, a frail, yet sturdy bark, hauled up its anchorage in the ports of princely power and launched on untrod billows, set sail in quest of freedom. There was no pilot at the wheel; the stars which guided it were the undimmed constellations of civil and religious liberty. There was no captain in the state room; its deck was the altar of the living God. Thus four generations have barely passed away since this unhailed and unwelcomed May flower was our only Ship of State, and the frozen and neglected Rock of Plymouth, the measure of our greatness and the harbor of our safety. There is a beautiful legend in this connection that the first foot to press this snow clad Rock of Plymouth was that of Mary Chilton, and that the last survivor of these heroic pioneers, was Mary Allerton, who lived to see the planting of twelve out of the thirteen colonies that formed these United States. Significant tribute to the self sacrifice of the mothers of the Mayflower, that they should have been accorded the honor of christening the energies of the new republic.

In order to fully appreciate the heroism of America's women pioneers, we must picture the North American Indian, streaked with war paints, a bunch of reeking scalp at his belt, his snake eyes gleaming the hate he had no words to utter, the tomahawk, the scalping knife, the butchered relations, the desolated homestead. Such were the revolting sights presented to the impressionable natures America's delicate wives and daughters; such were the romances of border and buckwood courtship; such were the conditions under which Mrs. Elliott and Mrs. Kirkland served as missionaries to the Indians; such were the dangers confronting Mrs. Boone and Mrs. Jackson in the winning of the West; such were the fires of pillage and plunder, amid which women forged on the anvil of eternal purpose the destiny of a nation.

All honor to these women, whose only crown in their cabin homes was a crown of thorns, and whose only cross above their frontier fireside was a cross of suffering. As long as woman is the cohesive force which holds society together, as long as she is the inspiring, moulding, and embellishing force in the building of home, as long as she is the mother of a sturdy yeomanry, her country's pride, so long will the woman

of the cabin home be worshipped as the Vestal of the American hearthstone.

This chivalry of character, which enabled women in times of colonization to carve civilization out of chaos, was transformed on the battlefield into the chivalry of arms. It was Deborah who arose as a mother in Israel to fight with the stars in their courses against Sisera. It was Joan of Ark, the simple maid of Orleans, who enthused French hearts with pride and raised the siege of English domination. It was Maria Theresa, who amid the ringing of swords in their scabbards, called upon her Hungarian subjects to avenge her wrongs and preserve in tact the Austrian succession. But it was the women of the Revolutionary war who baptized to its fullness the courage of female soldiery. Moll Pitcher at Monmouth, avenging her husband with the death-dealing canon, which she loaded and fired. Cornelia Beekman at Croton, facing down the armed Tories with the fire of her eye; Dicey Langston of South Carolina, beating a heart of loyalty against the muzzle of a pistol; and the brave women who succeeded the Continental army at Valley Forge, with its huts of huddled snow and beds of frozen ground—all warned the British monarch that his fate was insecure though he slept on a couch of eider down.

O! America, storm child of revolution, whose baby rattle was musketry and drums, whose lullaby was sung by canon the sonorous music of embattled hosts, how oft have willing sacrifices been laid upon your altar; how drenched has been your garb with the blood of those who have dedicated their lives to liberty. It is said that all mankind loves a lover, and all mankind and womankind loves a fighter, how much more should America love her countless daughters who shed their blood that she might live, and battled for her cause that coming generations might be free.

But woman's mission has been holier, more refined than that of war; her life has been the thought of the thinking soul, lifting the earth-crushed heart to hope and heaven. With her the pen has indeed been mightier than the sword, for she has told us in books what we have overlooked in life and her poetry and prose has breathed a blithe spirit that sweetens and related a deep pathos that softens. Who can doubt the influence of Mrs. Browning, Christina Rossetti, Charlotte Bronte and Mrs. Hemans in swaying the fallen, yet

God breathed life of man with the sublimity of their poetic strains. Does Rudyard Kipling's "Recessional," many thought to be the literary creation of the century, surpass in sacred imagery Christina Rossetti's conception of trust in her "Anna Innominata." If I could trust my own self with your fate, should I not rather trust it in God's hand. Without whose will one lily can not stand, nor sparrow fall at its appointed date. Who remembers the innumerable sand. Who weighs the wind and water with a weight. To whom the world is neither small nor great. Who knew every part we planned. Did Robert Browning, with his studied obscurity and poetic philosophy, ever pen anything half as true to nature as his wife's "Aurora Lee."

Woman knows the way to rear up children to be just. They have a simple, very tender knack of tying sashes, fitting baby shoes, and stringing pretty words together that make no sense, and kissing full sense into empty words, which things are counted to cut life upon, although such trifles.

Who of us children did not fall in love with Louisa Alcott's "Little Men and Women," and Mrs. Burnett's "Little Lord Fauntleroy," and "The Lass O' Lowrie"—books that read along in any dance a votive chain of boys and girls. And who of us that revel in the golden dreams of romance, that auspicious queen of joyous youth, does not feel a debt of gratitude to George Eliot for her incomparable "Adam Bede" and weird "Spanish Gypsy," and to Helen Hunt Jackson for her "Romana" and "Century of Dishonor," to Elizabeth Stuart Phelps for the magnificent conception contained in "The Gates Ajar," and to Ruth McHenry Stuart for the delightful description she has given us of darky humor in "The Second Woeing of Salina S."

Truly in literature is life.
Woman walks as beauty like the night,
Of cloudless cities and starry skies
And all that's best is dark or light,
Meets in her soul and in her eyes."

Most men have some conception of the power that woman wields behind the throne, but few men have ever stopped to consider the power she has actually wielded on the throne. A woman has oftentimes been personification of her nation's history, a venerated human figure by the years of whose life we measure cycles of progress.

Russia owes the prestige of her Slavonic sway as much to Catherine I. as to Peter the Great. The

House of Hapsburg, in Austria, owes the integrity of its hereditary possessions to the fortitude of Maria Theresa in resisting Frederick the Great. England largely owes her imperial sway to the reign of "good Queen Bess." And even today the destinies of Holland are securely dyked in the safe keeping of the modest child-queen, Wilhelmina, and Spain, though shorn of her colonial coronet, is steered through the Scylla and Charybdis of Carlist uprising and republican rapacity by the firm hand of the good Queen Regent.

We speak of the Victorian era, because for over three score years Victoria has maintained the loyalty and faith of the British Empire in a reign "broad-based upon her people's will." What a mighty march of history passes in this era of humanity; what development of the mind of man, and achievements of his philosophy; what mysteries of nature discovered and made plain for use and luxury, what increase in the comforts of life, in kinder laws, in sweeter charity; what growth of "peace on earth, good will towards men;" what a triumph of democracy!

We see the abolition of child labor, and the righting of social wrongs by Shaftesbury; the advancement of popular education by the passage of Gladston's Educational Bill; the gospel carried to the poor in town and city by missionaries; a larger freedom of speech, and a more extended liberty of press; the extension of the Suffrage from 385,000 votes to over 5,000,000 voters by the passage of the Three Reform Bills; the recognition of equality of rights by the removal of the political disabilities of the Jews.

In the grand march sweeping past, we see walking erect and free Britain's emancipated slave, whose hallelujahs began with the Victorian epoch, and whose redemption brings eager and applauding acknowledgement of the consecration of this era to human liberty.

This is the jubilee reign of Victoria,—Victoria, more queenly than a queen, wearing coronation robes more royal than purple, standing greater in home than in palace, the white robe of whose motherhood is more glorious than the coronet she wears. Such is the measure of a woman's influence on history.

But prophetesses are not to be without honor in their own country for I need not go beyond the confines of Mississippi to show that whatever of pathos there is in literature; whatever of sacrifice there

is in education, and whatever of impulse there is in religion, has been the creation of woman.

Need I remind Mississippians of the quaint ante-bellum scenes depicted by the sweet bard of Vicksburg, Margaret Hunt Brisbane, or relate the plot of the "Feet of Clay," as laid by Ellen Martin, whose sympathetic prose reveals a poetic temperament of exquisite tenderness? And who can read that charming romance of the civil war, "Cornelia," without appreciating the pathos and patriotism of Ellen Hebron? How true to Cupid's dream is her stanza, "O love, sweet love, dear master of our fate, Before whose sceptre bows the small and great, Beneath whose magic wand we all must pass, With golden memories which through life shalt pass." Yes, ladies and gentlemen, the perennial spring-time, the scenic landscapes and the hallowed associations of Mississippi have all conspired to attune her women's sweetest lyres; Ellen Martin, Margaret Locket, Ellen Hebron and Margaret Hunt Brisbane do not need Byron's extenuation, in his "English Bards and Scotch Reviewers": "'Tis pleasant, sure, to see one's name in print; a book's a book, although there's nothing in it."

Poetry and prose have not been exotic to our soil, because higher institutions of learning have been established, an elaborate common school system maintained, and the girls of the piny woods as well as the parlor been made to feel that there is the manifest destiny of intelligent womanhood. I would that I could erect a fitting mausoleum to the memory of such noble women as Miss Frank Johnson, of Brandon, Miss, Mrs. H. Peyton, of Columbus, Mrs. Hillman, of Clinton, Mrs. Sarah R. Lowrey and her daughter, Mrs. Berry, of Blue Mountain, women who have consecrated their wealth of energy and intellect to the educational upbuilding of their State, and who have appreciated the wise observation of Goldsmith,

"For just experience tells in every soil,
That those who think must govern those
who toil."

No trumpet need sound, no bells need ring, to herald their devotion to duty, their deeds are,

"Close-knit straws of an unbroken thread,
Whose love ennobles all."

I am told by those who are in a position to know that as heroic as were General Lowrey's sacrifices in the establishment of Blue Mountain Female College, as loyal as were his noble sons, one of whom as the President of Mississippi College, is the inspiration of my

younger life, that this heroism and nobleness would have counted for naught, had not Mrs. Lowrey, Mrs. Ray, Mrs. Sanford, and Mrs. Modina Lowrey Berry, contributed their all to the education of the Lowrey family.

There is a legend in ancient lore that when the Moslems and Saracens surrounded a brave little band of Scots battling for the heath and highlands they loved so well, when all seemed lost and the circling host were gradually tying the death-noose tighter and tighter, Douglass arose in his stirrups and seizing the silver casket that contained the heart of Robert Bruce, threw it into the farthest ranks of the enemy, exclaiming, "Follow me, I conquer or I die." Little cared the Scotchman then for Moslem sword or scimitar, no enemy could withstand the onslaught of that devoted band, and today in Melrose abbey there reposes the heart of Robert Bruce, won again by Scottish valor. Ladies and gentlemen, Moslems, Saracens, and infidels, may encompass the champions of truth in their crusade for humanity—yea, for plain, simple Christianity, but when we fling the heart, the life, and the teachings, of these noble women into the farthest ranks of the enemy, millions born, and yet to be, will follow, will fight the good fight and will conquer.

Young ladies of Blue Mountain, when the last command of Grant had been obeyed and we had peace when arms were stacked and ranks were broken, when swords had been beaten into plough-shares and spears into pruning hooks and the dove had built her nest in the mouth of the dumb cannon, when the last tear shed over the bier of the dying Confederacy had been crystallized into a signet gem be trothing the love of the New South to the brotherhood of American States, General M. P. Lowrey, the child of the log cabin, the boy of poverty, the youth of adversity, the man of virtue and honesty, resolved to dedicate his life to the education of Mississippi's women.

This hero of the home, who exchanged the altered certificate of parole for the crisp certificate of graduation, is now sleeping his last sleep,

"The sleep that knows no waking,
Morn of toil nor night of aching."

But his work and the inspiration of his life flows on forever. Every day Blue Mountain College is developing a sturdy, Christian womanhood, every year she is sending forth a pilgrimage to the shrine of domestic usefulness, and I doubt not that with the revol-

ving cycle of the sun, she will behold a State redeemed, regenerated and disenthralled by the irresistible genius of intellectual emancipation.

Young ladies, upon you as the educated woman of today will depend the success of woman's reign of tomorrow. You have it in your power to bring to realization some of the highest ideals possible to man, to perfect the educational system of your state, to purify the morals of your communities, and to turn in the pure light reflected from the divine thought of the brotherhood of man. God grant you a baptism of knowledge which is power, which will fit you for the enlarged demands of the age upon which you are soon to enter. Then like the unseen process in the coloring of the flower will the moral hue and shade of our nation be changed, until it will blossom into tints that nothing but the chemistry of heaven could produce, given by a divine hand through heaven's cheerful ally, the tact of woman.

Protracted Meeting at Shuqualak.

Our meeting had been appointed for the fourth Sunday in May and we were expecting Brother McMillin to do the preaching, but he was unable to come on account of sickness.

Brother W. T. Lowrey, on his way from West Point, stopped over and preached two excellent sermons, that will linger long in our memory to encourage our hearts in the work of the Lord.

By earnest request, Brother Hackett, of Meridian, came to us on Tuesday evening, and remained until the close of the meeting, on the following Tuesday night. Brother Hackett is one of the few preachers who never make a failure at any time. His sermons were clear and strong, full of food for the believer, and appealed to the unconverted in a forcible manner. His labor of love among us will long be remembered by both pastor and people.

Brother Hackett, as many know was pastor at this place for many years. The people love him dearly.

The writer had the privilege of running down to Forest and filling Brother Hackett's pulpit on Sunday during our meeting, preached to a good congregation both morning and evening.

It was a pleasure to meet the saints at Forest. We were brought under obligations to Brethren

Eastland and Buckley for the kind entertainment at their homes.

With kind wishes for the paper, I remain,

Yours to serve,

J. W. STURDIVANT.

June 16, '99

A Good Meeting.

Yazoo City has just enjoyed a religious feast in the sermons of Rev. Geo. Robert Cairns, the noted evangelist. Those who have heard him need no description of the depth and power of his discourses, while those who have but heard of him cannot imagine the delight yet in store for them. Two services were held in each week-day and four on each Lord's Day for ten days, and his energy never flagged, nor did the crowds that thronged to hear him lessen. We realized as never before how utterly inadequate to our needs is the little church where we worship.

Our brother is not only a preacher of wonderful ability, but he has a voice of rare sweetness and pathos. His tender solos prepare the way for the truth and the light to enter in and abide. Though the harvest was not as great as we had hoped, three by baptism and several by letter, yet we can but feel that the seed planted will yield a rich harvest in the future, "the bread cast on the waters will return after many days."

D. S.

SUNDAY SCHOOLS.

Lesson For July 2, 1899.

BY W. F. YARBOROUGH.

GRACIOUS INVITATIONS.—Hosea 14:1-9.
Motto Text—"Come and let us return unto the Lord"—Hosea 6:1.

It has been suggested that this closing chapter of Hosea has been placed at the beginning of the quarter's lessons because it strikes the keynote of the period about which we are to study.—The exile and the return.

It strikingly sets forth the repentant spirit which ought to have characterized backsliding Israel, and which does characterize the true Israel.

Hosea prophesied in Israel, the northern kingdom from the time of Jeroboam II. to the fall of Samaria and the captivity of the ten tribes, 722 B. C., by Assyria.

With prophet's vision he saw the growing sinfulness of Israel, and from the standpoint of divine love he set forth the terrible nature and

consequences of his people's sin, urging them to repentance and renunciation of sin.

Israel's crying sin was that of idolatry, which Hosea sets forth under the striking image of an unfaithful wife.

Our lesson declares the forgiving love of God as he invites his unfaithful people to return to their first love.

Verses 1-3. The prophet calls upon Israel, the Northern Kingdom, to come unto God. The call is enforced by reminding her that it is by her own iniquity that she has fallen. Sin had brought her low, and now her only life is in repentance.

In the prayer which Hosea puts into penitent Israel's mouth he sets forth the gospel doctrine of trust. Not bloody offerings of "bulls and goats," but confession and thanksgiving are required.

The Septuagint and Syriac versions, as well as the quotation, —e brews 13:15 render the phrase "calves of our lips" as "fruit of our lips." This change can be accounted for by the fact that the Hebrew word rendered "calves" becomes the same as "fruit" by dropping the final letter and changing the vowel marks.

The meaning is substantially the same in either case, viz., whole-hearted praise to God for forgiveness. Fulness of trust in God is set forth in renouncing her former sins, i. e., any dependence on Assyria's power, Egypt's cavalry, (expressly forbidden Deut. 17:16), or false gods. Having experienced the failure of these to save Israel, he is exhorted to turn to God as one in whom a fatherless one findeth pity.

Verses 4-7. Such a prayer will bring a speedy answer. God will help and that right early. In his response to the prayer the words of forgiveness come with swiftness and joyfulness.

When Israel turns to God his change of attitude to Israel takes place before words can express it. Not only does he forgive, but his love is given abundantly and freely.

But this love is manifested in blessings bestowed. Israel is likened to a plant. When it becomes dry and parched, as vegetation frequently becomes in Palestine, the divine influence will refresh as does the dew or night mist carried in clouds of moisture eastward from the Mediterranean and condensed by the cool night air. "So bountiful, refreshing, steady, opportune, shall be His grace." A plant so tended will blossom as the lily, which is the

most beautiful of flowers; shall strike its roots deep, as do the cedars of Lebanon, and so stand fast when furious winds blow, and at the same time possess the beauty of the olive, which consists in its being an evergreen and a fruit-bearing tree. The meaning of verse 9 is not quite clear, but it is a continuation of the same figure of growth and fruitfulness seemingly extended to those who come under Israel's influence.

Verse 8. Alexander McClaren suggests that the supplement, "shall say," which does not occur in the original, is not necessary. Then the verse would be a continuation of the divine response to the prayer. The word "him," in the second clause, points to Ephraim as the speaker. Ephraim, the tribal name, is Hosea's favorite word for Israel. The language points to a complete reformation, and an acknowledgment of his dependence on Jehovah for whatever good there is in him.

Verse 9. This verse contains the general statement that those who do right shall walk in the Lord's ways, while the transgressors shall stumble. The ways of Providence may be mysterious, but the prudent shall understand enough to commit his ways to the Lord. Israel was not wise, so stumbled and fell.

PRACTICAL POINTS

1. Our gospel is a gospel of invitation. "Return unto the Lord" is the burden of the preacher's (prophet's) message.
2. By our own iniquity have we all fallen. Such is the history of nations and individuals.
3. God does not stop with forgiveness of the prodigal's sin, but fructifies his life making him useful and happy.
4. God's ways are often enshrouded in mystery, but whoever is wise shall have discernment to walk without stumbling.

Obituaries.

William Earnest Little.

William Earnest Little was born October 7, 1853, and died at his home in Lawrence county, Mississippi, April 14th, 1899.

Brother Little was baptized into the fellowship of Gallilee church in 1873, and continued in the faith until he answered the summons to cross over the river to be with Jesus.

He leaves a wife and children, with a large number of relatives to mourn over his departure, but not as those who have no hope.

For in that home beyond the river,
In that bright, unclouded day,
We trust to meet again,
"When the mists have rolled away."

R. H. FURKER.

Baptist Directory.

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PREMIUMS.

Until further notice, we offer THE BAPTIST one year and Mississippi Baptist Preachers, by Rev. L. S. Foster, for \$2.50 in advance. This is a valuable book for Mississippi Baptists and did not cost \$2.25.

Also THE BAPTIST and Orphanage Gem for \$2.00 in advance.

T. J. Bailey, Bus. Man.

You cannot accomplish any work or business unless you feel well. If you feel "Used Up—Tired Out," take Dr. M. A. Simmons Liver Medicine.

Christ Bears Witness.

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

One ideaed persons have always been felt. A consuming idea in Luther uncovered the nakedness of Rome. Newton bowed at the feet of science, and poured glory upon a world. Peter and John thought it "better to obey God rather than men," and kept on bombarding the ramparts of evil, despite dark threatenings from the Magistrates of the land. It has ever been so with those whose idea is with Christ.

Christ bore witness to truth concerning the Father. Read the prayer in Matt. 6:9-13, full of witnessing to the Father.

He bore witness concerning Man. In Matt. 7:13 is found a broad tendency of human nature—downward.

In another place he said: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

He bore witness about Reconciliation. He said: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," and this while "all we like sheep had gone astray." "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

Blessed Witness! Blessed the believer!

J. E. PHILLIPS.

A Sower Went Forth To Sow.

A whole week in a series of meetings with Brother C. G. Elliott was a new and pleasant experience.

It was at Enterprise, that thriving little city that lies between the two railroads, and at the head of navigation of the historic Chickasaw.

The season was hopelessly unpromising however, for the reason that sickness is a usual visitant at that time of the year, and it was on in full force, not less than eight families being held back more or less by its visitations.

It was painful indeed to observe the vacant place of our dear brother and faithful deacon, Dr. George, so recently gone to his eternal home.

Notwithstanding the untoward circumstances mentioned above,

the congregations were fairly good and remarkably attentive throughout, and much good seed was sown for a future harvest.

The preacher was at his best, as was attested by the series of excellent sermons presented, much to the gratification and profit of a thoroughly intelligent and appreciative people.

We were cut a little short by the rain, which was an unmixing blessing to the farmers and gardeners with their fields and "truck patches," but not quite the best promoter of public assemblies.

There was, we are sure, an uplift in spiritual life, and an onrush in desire and Christian effort, and so it is that "one soweth and another reapeth," but they both shall yet rejoice together.

Another week with Brother J. W. Sturdivant among the dear saints at Shuqualak, was a real letter time. After four years of absence, after six years of happy and profitable service, we returned for a season of labor, and found considerable material change but the same old cordial greeting, affectionate, welcome, and intelligent appreciation. It is a delight to preach to such kind and attentive people.

Brother Sturdivant is well into the hearts of his flock, who are not stinted in their expressions of regard for him and his dear good wife, who also is held in the highest esteem.

Then that "clinker of a boy," "Lowrey," as our College President wrote about, if not as most "onlies" usually are, "The Boss of the Ranch," he is a full partner, and not altogether a silent one, nor lacking in the qualities that make lots of sunshine in the home, and suggest hopeful promise of future worth.

Shuqualak is one of the finest communities in the State, because it is chock full of the best people, of whom it would well nigh be a crime to mention one without including all. Suffice it to say, for the gratification of old friends, and the encouragement of all others, that Miss Mary Welch, the former agent, editor, and authoress, has her home there, and at her advanced age, is still in the procession of active, useful, and happy Christians, in the Sunday-School, church attendance, and all manner of good works.

Our visit will long be remembered by us, and repeated as often as the circumstances will allow. Besides many more invitations than we could possibly accept, many valuable tokens of friendship and appreciation found their way into

our possession, that will gladden the home, and add no little to its comforts.

The Lord's best blessings be upon His dear people at Shuqualak. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." J. A. H.

Summer Resorts.

Many delightful summer resorts are situated on and reached via the Southern Railway. Whether one desires the sea-side or the mountain, the fashionable hotels or country homes, they can be reached via this magnificent highway of travel.

Asheville, N. C., Hot Springs, N. C., Roan Mountain, Tenn., and the mountain resorts of East Tennessee and Western North Carolina—"The Land of the Sky." Tate Springs, Tenn., Olive Springs, Tenn., Lookout Mountain, Tenn., Monte Sano, Huntsville, Ala., Lithia Springs, Ga., and various Virginia Springs, also the seashore resorts are reached by the Southern Railway on convenient schedules and very low rates.

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Write to C. A. Benscoter, Assistant General Passenger Agent, Southern Railway, Chattanooga, Tennessee, for a copy of this folder. till sept 15

United Society Of Christian Endeavor, Annual Convention.

DETROIT, MICH., JULY 5th-10th, 1899.

For the above occasion all coupon agents of the Mobile and Ohio R. R., Mobile, Alabama, to Red Bud, Illinois, inclusive, will sell tickets to Detroit, Michigan and return, at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis July 3rd to 6th, inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st, inclusive, by deposit of ticket with joint agent and payment of fare of fifty cents at the time of deposit.

Any Ticket Agent Mobile and Ohio R. R.

Pimp's, Boils, and other Humors appear when the blood gets impure. The best remedy is Dr. M. A. Simmons Liver Medicine.

North Mississippi.

Dear Baptist:

As I am the first pastor directly on the I. C. R. R. within the bounds of Mississippi, coming south from Memphis, let me speak a word about the work up here.

Because distant from the center of the State, and close to the border line of Tennessee, we are by no means out of touch and harmony with the great work of our Boards in the State. Some of the best Baptists and best people in the world live up here. And like every other place in the world, we have some not quite so good.

As our collections will prove, we are in most hearty accord with the College, Orphanage, Ministerial Education, and being Missionary Baptists, of course Missions, Home State, and Foreign are to the front as we would have them. I think in my own churches we will easily increase our Foreign Mission collection twenty-five per cent. during the Conventional year.

We have just closed a meeting of days with our church, in which Brother Hamlett, of Grenada, did the preaching. His stay among us was indeed a benediction, and my people are loud in their praises of his most excellent series of sermons. Plain, practical, thoughtful earnest, and eloquent were they, and he left us on higher ground spiritually than when he came. He is a valuable addition to the already splendid ministry of our State.

As a result of the meeting, six united with us by letter and two baptized. But the good done can't be measured by the visible results.

We enjoy THE BAPTIST. Make for yourself an opportunity and visit this part of the State.

Yours Fraternally,

W. E. ELLIS.

Senatobia, Miss., June 12, '99.

We will pay a salary of \$15 per week and expenses for a man with rig to introduce our Poultry Mixture in the country. Only good hustlers wanted. Reference. Address, with stamp, Eureka Mfg. Co., 502 Mo. Ave., East St. Louis, Ill.

An Urgent Appeal.

TWO SUNDAYS.

There remains two Sundays from this date to give to State Missions before our Convention. I earnestly appeal to every church and Sunday-School and Missionary Society, to every Pastor, Sunday-School Superintendent, and Missionary Society President, to every brother and sister in Christ Jesus,

to help meet our obligations by that time.

SPECIAL NOTICE TO MISSIONARIES.

Please bear in mind that our Convention meets one week earlier this year, and that my report cannot be made without yours. Please let me have your report by the 30th of June.

MINUTES OF SOUTHERN BAPTIST CONVENTION.

I have these minutes on hand, and will send on application with four cents postage. To brethren who prefer to wait, they can be had at our Convention in July at Aberdeen.

SPECIAL EFFORT.

It may not be your time for a State Mission collection, and in this home stretch for the payment of our obligations you think there is excuse for your not helping now.

My brother, my sister, will you not make a special matter of it, and come to our help now. Let the warm impulse to help have its full force, and in Christ's name, "do with your might what your hands find to do."

A. V. ROWE.

Dear BAPTIST:

We closed our meeting on the 11th inst. The members say the best ever held in Leland. Bro. G. B. Butler, of Lexington, did the preaching for us, and did it well. Bro. Butler is a plain, practical gospel preacher, and gives the unvarnished truth. He endeared himself to us all. I can say one thing personally about him, he leaves pastor and flock rejoicing together, and brought closer together by his preaching. Our business men all closed their doors of business for the services, and came to hear the preacher. We received seven for baptism and six by letter. Truly and indeed the meeting was a season of good things to our town. I wrote Bro. Butler we were ripe, I thought, for a good meeting, and the first service he said, "I feel that the Spirit is here with you."

Our doors are always open to him. Call again, brother.

W. H. WILLIAMS.

Leland, Miss., June 12th, 1899.

Rooted and Grounded.

A good tree, a strong tree, strikes its roots deep down. The Temple in Jerusalem was built upon a rock, and it is said that the foundation was as deep as the building itself was high. It must be so with us if we would be established. We must work, but we must also pray, and the more work

we have to do the more prayer we must make. We must think of this world, but we must also think of the next. We must do what is right by men, but we must also do what is right by God. When we "get on" in this world, get riches, get more mercies, get more comforts, then we must get a deeper, deeper trust and hold on Jesus Christ.—J. R. Howatt.

Health, Strength and Nerve Force follow the use of Dr. M. A. Simmons Liver Medicine, which insures good Digestion and Assimilation.

United Society of Christian Endeavor, Annual Convention.

Detroit, Mich., July 5th to 10th, 1899.

For the above occasion all coupon agents of the Mobile & Ohio R. R., Mobile, Ala., to Red Bud, Ill., inclusive, will sell tickets to Detroit, Mich. and return at rate of one first class limited fare for the round trip, tickets to be sold for trains reaching St. Louis, July 3d to 6th inclusive, limited for return passage to July 15th, 1899, with privilege of extension of limit to not later than August 1st inclusive, by deposit of tickets with joint agent and payment of fee of 50 cents at the time of deposit. For rates, tickets, time and full information apply to any ticket agent of the Mobile & Ohio R. R.

E. E. POSEY,

G. P. A., Mobile, Ala.

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A limited number of reliable advertisements will be accepted.

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No communications will be printed unless it is accompanied by the name of the author.

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Please read the above rules carefully, and conform to them. Remember to send the cash with each obituary or marriage notice, if it contains an excess of words.

Two Propositions.

1. Any one not a subscriber sending us one dollar will receive THE BAPTIST from the time the one dollar is received till January 1 1900.

2. If any one indebted to us, will count four cents per week, from the figures on the margin of his paper, till the time he sends us the money, and to this amount add one dollar, we will credit him till January 1, 1900.

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Jr. 1-17

EDITORIAL.

Our Coming Convention.

Two weeks from today we meet in Convention at Aberdeen? What of that meeting? It is a milestone in the march of our pilgrimage. It is well for us to review the past and then look to the future.

Since last meeting the dark cloud of pestilence hung heavily over much of our State, and men's hearts failed them with fear. But after a while the clouds were rifted and floated away. The voice of good cheer came like the songs of birds after a storm.

We betook ourselves to work, and have had great cause to thank God and take courage.

Though the fever was in the Orphan's Home and its Superintendent a sore victim, with nearly all the inmates, yet the Lord was merciful and none died. Prayers ascended the hill of the Lord for them. Food, clothes, fuel and money came in sufficient amount to meet their wants, and somehow, these things have continued until now. How thankful we ought to be?

The Trustees of Mississippi College were elated at Brookhaven over their success in procuring the services of Dr. W. T. Lowrey as President. But the school session was belated nearly two months on account of quarantine, and a number of young men who would have been in attendance went to other schools, and the outlook seemed gloomy indeed. But many new boys came after the opening. Besides the president appealed to the denomination to help pay the Faculty, and right generous has been the response. A little more timely aid and we will go to the Convention free from a College debt.

We fell a little below last year's report in Foreign Missions, but was something ahead on Home Missions. Altogether our Convention Boards came out of debt, for which we all rejoiced.

Our State work has been successful so far as the work done on the field by our missionary pastors is concerned. In Lumberton and Yazoo City church buildings are being pushed forward, and will ere long be completed.

The Delta work is very hopeful, some new men have gone on the field and the old ones have put in good work.

The Coast country is attracting attention as never before and some glorious meetings have been held and souls converted. Our people will soon occupy that most inviting field.

A number of important vacant pastorates have been filled during the past year.

The enterprise inaugurated at the last State Convention to establish The Mississippi Baptist Publishing Company has been pushed forward with remarkable success. The stock was raised by Bro. Bailey amounting to \$10,000 in something like five weeks' time. But the quarantine, and failure of the Associations to meet on time delayed the publication of THE BAPTIST some two months, and then kept it from receiving the support that is usual at Associations. Yet the paper was launched and has met with unusual favor. Good words and a fair degree of support come to our office regularly.

All in all, we have had a good year, and much for which to be thankful.

Now as we go up to the Convention let us go praying that the Holy Spirit may manifest his great power in our meetings. That we may not only have a harmonious session, but that we may plan liberally and wisely for the future.

The Pope.

The Pope is suddenly ill again. The infallible old gentleman is about to fail for time and for eternity.—*Jackson, Miss., Baptist.*

Yesterday's cablegrams announce that Prof. Mazzoni visited the Pope recently, and, after examining him, expressed the opinion that the venerable prelate would live to see the new century ushered in.

But THE BAPTIST errs in saying that the Pope is about to "fail for time." His life has been an eminent success. His works have all been directed toward benefiting mankind. The consensus of opinion over the civilized world is that Bismarck, Gladstone and the present Pope must be regarded as the three great men of the century, and a man who attains to that eminence can never be said to fail for time. He is a part of time, a part of something that is without beginning and without end. Aside from his priestly dignities—and surely there are few, if any, earthly exaltations equal to being considered the vicar of Christ by millions of people scattered all over the world—the Pope has long enjoyed eminence as a profound scholar, a great statesman, a humanitarian of the broadest sympathies and a man

of singularly pure and lovable character. His works and his words have benefited the world, and will live to benefit it long after he is gone. His greatness of heart and ecumenicity of affection have had much to do toward softening the asperities and removing the rancor which formerly divided Christian bodies, and his influence in this respect has made the Christian world more Christlike. He is honored by the people of every religious belief, and his character is known not only by the Christian world, but by multiplied millions who worship strange gods or who worship none. Surely such a man, aside from his sacerdotal character, can not be said to fail for time.

About the question of eternity we can not speak advisedly, not being of the illuminati. The venerable Pope may fail there, but there are few people in the world, we fancy, who would not take their chances with him rather than travel with the editor of a religious newspaper who is capable of writing the paragraph which we have quoted.—*Commercial Appeal.*

The *Commercial Appeal* as a news-gatherer is quite a success, and we recommend it highly. But when it leaves the secular realm, to which it legitimately belongs, and enters the religious domain, it is not only a failure, but worse. What is our crime, for which this paper arraigns us before the bar of its readers?

Simply that THE BAPTIST does not believe the Pope is infallible. Is that any great crime? Is it a mortal sin?

Up to 1870 the doctrine of the infallibility of the Pope had never been formulated.

Bishop Purcell, of Cincinnati, said no man is infallible either in doctrine or life.

The *Commercial* extols Gladstone, Bismarck, and the Pope, as the first men of this generation.

We heard Bishop Candler, of the Methodist church, say in a public address this week, that a more diabolical statesman than Bismarck had not lived in this age.

Gladstone was violently opposed to "the infallibility dogma," and all he wrote against it would make a large volume. He was a great man and was evidently right on this subject.

The real truth is that the Scriptures know no such an officer as a Pope or Vicar. Christ has no vicegerent on earth.

"There is one God and one Mediator between God and men, the man Christ Jesus."—1 Tim. 2:5.

"Neither is there salvation in any other, for there is none other

name under heaven given among men, whereby we must be saved."—Acts 4:12.

So far from Popes being infallible, a number of them have been very bad men, and one was a very bad woman, concealing her sex, but at last dying in childbirth on the streets of Rome in disgrace.

Bishop Purcell says of these bad popes, "I should not be surprised if these bad popes were at this moment expiating their crimes in the penal fires of hell."

If such high Catholic authority did not accept the "infallibility dogma," ought a Baptist to be thought a sinner above all others for opposing it?

It is questionable in our mind whether this Roman Catholic teaching is good food for the Protestant and Baptist readers of *The Commercial*.

While we have great respect for many Roman Catholics, we really believe that Roman Catholicism is anti-American and anti-Christian. Believing this from substantial reasons, why should we be arraigned by a secular journal and held up in invidious comparison with the Pope. But we can stand such criticism from a paper which says of the Bible account of Adam and Eve:

"The whole story of Adam and Eve is so palpably a legend that no man endowed with adult intelligence and the capacity to think could regard it as anything else."

Whoever does not agree with *The Commercial* is without "intelligence" and the power to think.

We enjoyed very much listening to the very powerful address of Bishop Warren Candler before the Faculty and students of Millsaps College last Monday. His text was the *Czar's Peace Conference*. He took the position that whether the call was in good faith or otherwise, the result would be good. The public mind is rapidly being educated out of the idea of war as the best method of settling differences. That more than a score of differences in the last few years had been settled by arbitration that some years ago would have resulted in war. That as the result of peace; we will have great wealth which will be disastrous if our liberality is not cultivated.

We regret to note that Rev. L. E. Hall of Hattiesburg, has been quite sick lately, depriving him of delivering the commencement address at Hillman and Mississippi Colleges. He is fast recovering now however, and asks us to say to his delayed correspondents that he will attend to them soon.

NEWS AND NOTES.

The financial part of "College Tidings," was crowded out till next week.

Rev. M. K. Thornton at last declines the call to Starkville. We regret it but submit.

Rev. W. C. Taylor has resigned his pastorate at Jefferson City, Mo., to accept a call to Indianapolis.

Rev. G. W. Truett was made a D. D. by the Board of Trustees of Baylor University, and also elected President of the University. He is too good a preacher to come down.

Rev. W. M. McCain takes charge of the 4th Avenue Meridian. He will preach two Sabbath afternoons in each month at Highland Avenue. We are glad to welcome Bro. McCain to our State.

Dr. J. J. Taylor of Mobile, Ala., has been called to Norfolk, Va., and it is probable he will accept. He is a strong man and a staunch Baptist, and will do good work in Virginia.

The Baptists of Alabama generally and Dr. B. D. Gray specially, are to be congratulated on raising the entire amount of their college debt, \$38,000. Where there is a will there is a way.

Dr. W. A. Whittle, of Franklin, Ky., has just closed a meeting with pastor J. T. Barrow, at Elizabethtown, Ky. Eleven united with the church, five by baptism. Dr. Whittle is a good evangelist.

Gen A. T. Hawthorn, brother of Dr. J. Z. Hawthorn, died in Dallas, Texas, a few days ago in his 75th year. We were with Gen. Hawthorn in the army, and appreciated him as a gallant soldier. The veterans are passing away.

Prof. G. H. Brunson has been chosen, and will have charge of the preparatory department of Mississippi College next year. He will board in the institution and the students will be under his oversight.

Dr. Donald in an address at Andover, Mass., took the position that female education made the girls unwomanly, that only a few

of them marry. Somebody replied that education made girls more thoughtful in the selection of husbands.

In his closing address to the young ministers, Dr. Whittitt said: "I entreat my fellow students to eschew every innovation, to stand in the old paths, and be orthodox Baptists." These sentiments are worthy of any man, and may they never be forgotten by the young men who listened to them.

Jefferson Davis' bedroom furniture and other articles from his Beauvoir, Miss. home, have been presented by Mrs. Davis to the Daughters of the Confederacy of Montgomery and are being placed in position in a room in the capitol, where they will be preserved as valuable relics.—*Alabama Baptist.*

Congressman Richard P. Bland died at his home in Lebanon, Mo., on the morning of the 15th inst. He was the author of the famous "Bland Bill," and was familiarly called "Silver Dick." He was a prominent candidate for the Democratic nomination to the Presidency at the last Chicago National Convention. He died peacefully.

We preached last Sunday at Clinton to a good and attentive congregation. The students are gone but the citizens are there. The Sunday School was reorganized for summer work with Bro. George Whitfield as Superintendent. We sincerely hope the altar fires will be kept burning until the schools open in September.

A highly cultured Christian lady of Little Rock, Ark., Mrs. E. L. Snodgrass, writes:

"I must tell you how very much I enjoy reading THE BAPTIST, especially the Convention notes. I rejoice at the Christly spirit manifested at the Convention; love must conquer all things. Your zeal for missions is perfectly beautiful. May God bless you in all your interests."

It is claimed that Archbishop Corrigan has obtained a permit from President McKinley to build a Catholic church on the public grounds at West Point. This effort was made during Cleveland's administration, but it met with a stormy opposition by Protestants and Baptists and was abandoned. Now is the government to allow Catholics to build a church on the grounds of our great national military school? Then with equal

propriety they should issue another permitting all other denominations similar privileges.

Without intending any invidious comparison between her and the other young ladies of the graduating class of Hillman Female College, we feel that Miss Katie Ellis deserves special compliment. Her subject was wisely chosen—"Peace"—and the different lines were well thought out, and expressed in vigorous English. She had her subject well in hand, and was thoroughly self-possessed, and read with good voice. Such a graduating address reflects great credit both on the student and the Institution.

The *Central Baptist* has the following which is worthy of consideration: "A Roman Catholic exchange says that when the Peace Congress establishes an international board of arbitration, the Pope will be its president. We predict, then, that no such commission will be established. The Pope's name is fatal to any such scheme. He has played havoc with the temporal interests of every country into whose affairs he obtruded, and does not belong in the class of temporal powers. His touch has brought blight through the ages. He holds no deeds of trust on islands or continents which once he owned outright."

"The *Standard* is glad to learn of the splendid auspices under which Rev. W. A. McComb has begun his work at Crystal Springs, Miss. It was a sore bereavement to the Baptists of Texas when he left us and our hearts followed him to his new field of labor. During his stay with us he endeared himself to our great Baptist hosts by his singular devotion to every sacred interest among us. The *Standard* can truthfully say that no Texas pastor co-operated more heartily in the extension of its circulation, in the furnishing of news from the field and in every possible way than did Bro. McComb. He is the type of man that makes things move and of such men as he the great army of God's militant host is composed. We love him tenderly and sincerely and trust that it may be the will of the Lord at some future day to send him back to us."

We heartily agree in the above from the *Standard* except in the last expressed wish.

We ask Dr. Lowry to furnish us an article for next paper on Denominational Education.

WOMAN'S WORK.

CONDUCTED BY MRS. W. F. BEARCY,
JACKSON, MISS.

Italy.

"Few are they who by faith touch Christ; multitudes are they who throng about Him."

1. Item.—Italy has had pure religion, for Paul preached there; but tradition has been placed above God's Word, errors have crept in, and the Bible put out of sight.

2. Hymn.—"Glad tidings, glad tidings."

3. Sentence prayer.—lifting the country up before God, in the need of saving Truth.

4. Scriptures.—"The truth shall make you free."

Bondage.—John 8:12, Peter 2:19, Rom 6:16. Its wages.—Am. 6:23, James 1:15. Deliverance.—Rom. 24:25, 8:2, Matt. 11:28-30. Subsequent service.—Col. 3:17, 23-24, Eph. 6:6-7.

5. A paper.—Discussions in Mission work in Italy.

6. Is the Pope a prisoner in the Vatican? Free discussion.

7. Music arranged by Committee.

8. Business.—Reports from Secretaries and Committees of absentees and new members.

9. Leaflet.—"Race for Christ," by Mitchell Carroll, Ph.D.

10. Reports from the Convention and Woman's Meeting at Louisville.

11. Urge the observance of Children's Day in the Sunday schools during June. Send to S. S. Lord, Nashville, for programs.

12. Closing hymns and prayer.

We have but a short time now to get ready for the State Convention at Aberdeen. The question has been asked, Who are entitled to representation at the Ladies' Meeting at Aberdeen? Our information is that the President and all the Vice-Presidents, and other members of the Central Committee, and the Presidents and Vice-Presidents of the Associations and local Societies are entitled to seats.

We hope there will be a full attendance.

Truth.

There is something enduring, restful, and great in truth. Poetry and romance only glorify its beauty when contrasted with it.

In contemplating the broad fields of literature, I see many a sparkling gem whose radiance pales as we approach, finally dying in thick darkness, lost to sight, buried in a worthless film. Why is this? Because, like a fungus growth, there is no root. They have no moral germin, in other words, there is no truth in them.

Truth is an established principle anchoring as the sun in its course; a thing that is true today will be true when time shall have been lost in the ocean of eternity. A fault committed yesterday will be

a truism, it will be a fault when the judgment roll is called. Forgiven it may be, but the truth of its having been, is invulnerable.

If we had no other evidence of divinity, the truths written on the face of nature would verify His omnific presence. From the tender spire of grass that lies limp and bruised beneath our feet, to the rugged mountain that looks with frowning summit to the valley below, God's eternal truth is written. Not only is it written there, but upon the human heart we find its impress. Although, "the heart is deceitful above all things, and desperately wicked," yet, truth has found a lodgment in the dual nature, and it is its life and growth that gives man his highest ambitions. How dread the bright glad world would be, if there were no grand logical truths upon which to base our expectations; it would be like a flower garden to a hungry, thirsty traveler,—beautiful, but unsatisfying and meager in its pleasures.

If the literary world who revel year after year in the full tide of books that come new and fresh from the hundreds of publishing houses in our land, were convinced that those books were fabrications of highly wrought imaginations, that no truth found place on their gilded pages, the heart would sicken and the brain would refuse to act in aimless pursuit through such an illimitable field of fiction.

The Divine Creator has sprinkled seeds of truth all over this universe; the alluvial soil, heart and brain, bring forth loveliest and most abundant crops. Many a sweet girl has cultivated truth and a love for truth until no unseemly, deceptive thoughts ever mar the beauty of her soul; she speaks the truth, her eyes beam with truth, and her influence is like holy incense where she is known. No man would dare impeach her honor or doubt her word.

Truth is the keystone of peace and magnanimity in the social circle; falsehood arouses contempt and sows malice, often severing the tenderest ties and darkening the brightest homes. Falsehood has the voice of a siren, but the sting of an adder.

Even a homely truth bases its uncanny face by being boldly but softly spoken. All through our changeful lives we can trace the rippling music of truths told here and there by loving helpful ones, which like oil on troubled waters smoothed our course and gave us bright glimpses of the future.

Let us cling to the truth! Diamond like it glows brightest in

deepest shade. Whether we are in prosperity or adversity, it is an enduring gem that can radiate our lives.

The best talisman we can wear is a coronet of love, virtue, and truth, the principles of which well up in words fitly spoken, they are "like apples of gold in pictures of silver."

ELMIRA F. SNODGRASS.
Little Rock, June 14, '99.

City Blessings, vs. City Dangers.

READ BEFORE THE WOMAN'S MISSIONARY SOCIETY—HATTIESBURG BAPTIST CHURCH, DURING "DENIAL WEEK," MARCH, 1899.

We have here conditions very wide spread in their influence on the human family, and especially on our Christianity as a nation, for no one can deny the fact that the masses are gathering into the cities at the present time.

Whether there will be a revelation, and many return to agricultural pursuits, I cannot say, but it is to be hoped that such will be the case.

The blessings and conveniences of life in a temporal way are simply too numerous to need mention or enumeration.

Then, in Christian privileges we have the frequent services of the Sanctuary—that is where churches are established.

This must often be done by our Home Mission Board, for even here in our nearby cities Catholicism is strong and the Mission Boards have done much work in New Orleans.

The dangers that surround one in city life must of necessity be greater than in the country.

The quiet peace and solitude of field and forest are conducive almost to Christianity, and the soul living in close communion with Nature can scarcely fail to recognize its Maker—whereas, in the rush and whirl of city life, our minds, hearts, and energies, are engaged in keeping up with the procession.

We lose sight of our souls' welfare in preparing habitations and raiment for this earthly body.

Then to our boys, the saloon is always open, as well as the dance hall and gambling den.

I pray God that our boys may be so well-grounded in the principles of morality, and so well fortified by the Christian's armor, that these will be no temptations.

But all mother's boys are not strong, and we must by our contri-

butions and prayers, rally round the noble workers who are seeking to put churches and Mission stations in the place of saloons.

In Sunday's lesson we have the truth that the Gospel is the radical cure of the world's great evils—and that two hundred souls depend on each Christian for a knowledge of salvation.

What an incentive to work! and how we should be up and doing—remembering that every day and hour—souls are perishing for want of the blessed gospel we might help to send them.

Time fails me to mention other dangers. In conclusion—our own town is fast assuming proportions which will surely invest it with many temptations to the weak in Christian development, as well as to our youth.

May we never by word or deed give countenance to anything that has even the appearance of evil, and by our influence help to make and keep our town pure and clean.

IDA POLK.
Hattiesburg, Miss.

The Crooked Twig.

It is a noticeable fact that humanity, both Christian and savage, have a natural tendency to worship something. Some, even with Christian influences, have rebelled against this gift of God—this natural longing—instead of cultivating it or even giving free rein and allowing it to fill up this void in every nature. Alas! for those who will not accept this gift; their own soul is the sufferer for this carelessness and unappreciation.

Then since it is so natural for all to have some belief, how important it is for the more fortunate of us to try our influence on all unbelievers, and to help send missionaries to teach the heathen.

We should train the young while the twig may be bent, it is true, but if we could not have been given the opportunity early, which now presents itself, even among our own friends and kinsmen—if we could not have trained the twig when tender and easily managed—then let us endeavor to bend the knarled, deformed limbs, caused from years of wrong growth, that their boughs may, in turning from their crooked course, reach upwards towards heaven, looking to God, the author and finisher of their lives—to Him with whom all things are possible, for strength and power to grow aright.

Many an infidel has been brought to Christ by some kind, deeply concerned friend, whose influence and efforts to win, alone, seemed

to be the only key devised for reaching his soul, thus bringing him to the Church and the acceptance of Christ.

Then let us not neglect any opportunity, as a slight word or action on our part, may cause the tide to turn for the better in some life almost overwhelmed with the sin of unbelief. Tell him to be not discouraged though he has sinned so long; to think not that there is no hope for him now.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled—Matthew 5:6.

"Knock and it shall be opened unto you."—Matthew 7:7.

Mrs. A. M. R.
Gloster, Miss., June 8, '99.

Year Opens Well, But Better Work Yet Required.

In the absence of Dr. Willingham, who has been out for some two weeks stirring up the minds of the brethren, it is my pleasant duty to send out a note of good cheer as to the opening of our new year's work.

It is great gain when one's team gets sufficiently over the raw state to pull up to the top of the hill, or through the bog, steadily, without any slacking of lines, or cracking of whip, jumping or dashing. The year just past is the only year for some time that we have pulled over in that quiet, steady way, having some "wind" left, as the teamster would say. We had just borne down on the traces hard enough to make us feel like taking a fresh start. This largely explains the unanimity and enthusiasm with which the convention ordered enlargement in the work.

Enlargement was the one note that was heard at Louisville, and thus resounds now throughout the whole land. Editors and correspondents, pastors and deacons, laymen and all have joined in, and there are heard everywhere the strains of a mighty chorus. The one burning desire of every heart that truly loves God, and is fixed on the things that make for His glory is that we may do more. The air seems surcharged with this spirit.

Better than all that, it is not to be enlargement by resolution simply, but it is, if we may judge by present indications, a fact, that is, something done. The first day of the new year, before the Convention's action, the corresponding secretary sent a letter to each pastor, asking for a special contribution to defray the expenses in May. The responses were very

gratifying—many of them sending several times as much as was asked. The first of June a letter was sent to a large number of laymen asking for a special contribution for the expenses during June. Many have responded and with one voice they have thanked the secretary for writing them, and expressed the keenest joy at the good report made at the Convention and the hopeful outlook, nearly every one who has responded sending a contribution, and many of them sending more than was asked.

So the year begins hopefully. But, notwithstanding, one or two earnest words ought to be said. As will appear from the receipts published below, we had not up to June 15th gotten enough money to meet the requirements of the work for that time, one and a half months. The conclusion is, that we have not settled down to work so promptly and earnestly as the exigencies of the case require. There must be no slacking of traces, every one must pull all the time and pull harder than ever before. Falling behind at the start, even if it be but little, is a bad way to enlarge, steady pulling is unquestionably the best, but it must be pulling.

The receipts up to June 15th stand as follows: Alabama, \$212.08; Arkansas, \$114.43; Indian Territory, \$13.50; District Columbia, \$11.00; Florida, \$87.10; Georgia, \$1092.69; Kentucky, \$1175.86; Louisiana, \$648.80; Maryland, \$235.66; Mississippi, \$504.70; Missouri, \$208.79; North Carolina, \$198.14; South Carolina, \$533.66; Tennessee, \$338.54; Texas, \$1370.06; Virginia, \$39.08; Oklahoma, \$2.45; total, \$5,804.54; gift subject to annuity \$2000.00; grand total, \$8,804.54.

A. J. BARTON,
Ass't Cor. Sec'y.
Richmond, Va., June 17th, 1899.

A Gracious Meeting.

Brethren Williams and Brown have just closed a precious meeting with the First church in McKinney. The church was revived and 140 were added to her membership. Some thirty others professed conversion, and propose to unite with other churches. Brother Williams seems to be growing in grace and in power with God and man. Brother Brown, with his harp, sings the sweetest of sacred songs. He was ably supported here by a local choir, with organ, piano, cornet, flute and four violins, and about thirty good voices. During the meeting \$3,000 was

secured for a pipe organ and for other improvements of the church property, and handsome contributions were made for State Sunday school work and for the local poor. For the great work of grace we give all the praise to our Lord.

While with us the evangelists received invitations to assist sixteen other churches, but have only made dates with Cleburne, Farmersville and Hillsboro, Texas.

Our commencements are just over, and cheering reports come up from our schools.

Among the preachers of commencement and missionary sermons were Pastors Lampkins, of Houston, at Baylor University and Howard Payne College; Magaha, of Fort Worth, and King, of McKinney, at Baylor College, and McCurdy, of Long View, at Burleson College. The trustees of the Baylor University conferred the degree of D. D. on George W. Truett, pastor First church in Dallas, and elected him president of the university. It is not yet known whether or not he will accept the responsible position of president of this great school.

E. E. KING,
McKinney, Tex., June 17, '99.

National Convention of the Epworth League.

INDIANAPOLIS, IND., JULY 20 TO 23.

Queen and Crescent route will sell tickets for above occasion on July 18th and 19th to Indianapolis at the rate of one fare for the round trip. Final limit to return July 26th. An extension of the final limit may be obtained to leave Indianapolis on or before August 20th by depositing tickets with the Joint Agent at Indianapolis not later than July 24th.

R. W. BONDS,
Ticket Agent.
GEO. H. SMITH, G. P. A.,
New Orleans.

Seminary Trustees Meeting.

According to the formal call issued by Hon. Joshua Levering, President, the Trustees of the Southern Baptist Theological Seminary, will meet in Atlanta on Thursday morning, June the twenty-ninth, at ten o'clock.

The meeting will be held in the ladies' parlors of the Second Baptist church.

Arrangements have been made for entertaining members of the Board while in Atlanta, at the homes of our Baptist people. Those accepting this entertainment are requested to report their names to me in advance and if practicable

inform me at what hour they will arrive here. Otherwise, upon arrival in Atlanta call at this office, 724 Austell Building, where they will receive directions to the homes assigned.

Arrangements have been made with the Kimball House for a special rate of \$2 and \$2.50 per day, according to location, for any who prefer to stop at the hotel at their own expense.

It will be a pleasure to our people to entertain the members of the Board at their homes.

I. T. TICHENOR.
Atlanta, June 16th, 1899.

International Convention Baptist Young People's Union of America

RICHMOND, VA., JULY 13TH-15TH.

For above meeting the Queen and Crescent route will offer for sale on July 11th, 12th and 13th round trip tickets to Richmond, Va., at a rate of one fare for the round trip, final limit to return July 31st. An extension of the final limit may be obtained to leave Richmond not later than August 15th, provided tickets are deposited with Joint Agent at Richmond prior to July 28th.

R. W. BONDS,
Ticket Agent.

GEO. H. SMITH, G. P. A.,
New Orleans, La.

ICUREFITS

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office.
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By the Teachers' Best Friend School. It prepares them to successfully stand the Mississippi examinations.

All ex-students recommend it. Four dollars pays for a ten weeks' course by mail. You get ten written examinations with full answers to all examination questions.

Write to E. P. Clayton, at Saltillo, Mississippi, for full particulars.
June 19-4w

HOME READING.

Ask Yourself.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
Is there any one I cannot forgive?
How much time do I spend in prayer?
Have I ever had a direct answer to prayer?
Am I trying to bring my friends to Christ?
Just where is my making my greatest mistake?
Is there anything I cannot give up for Christ?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Is the world being made better by my living in it?
Am I doing anything I would condemn in others?—*Presbyterian Endeavor.*

Opportunities Everywhere.

Only weak men wait for opportunities. Chance is greater in number, wider in extent, easier of access than ever before existed, stand open to the sober, energetic, determined youth. Never was there such an opportunity before in the history of the world, for young men and young women, as today—America pulsates with chances; it is but another name for opportunity. Open eyes will discover chances everywhere. Lack of opportunity is only the excuse of weak, vacillating minds. Do not look for great opportunities. Seize the chances near at hand. Some people are always crying: "No chance." They would do something in the world if they only had an opportunity. Think of this, in a land whose very atmosphere is a tonic; a land teeming with magnificent chances! Opportunities! Every life is full of them. Every safe behind a counter is an opportunity to be pious; every job of a mechanic is an opportunity to do his level best; every business transaction is opportunity to be manly, to be honest, an opportunity to make friends. A slave like Frederick Douglass, who did not even own his body, could elevate himself into an orator, an editor, a statesman, what cannot the poorest American white boy do who is so

rich in opportunities compared with the poor slave! It is the idle, shiftless youth who complains that he has no time or opportunity. Some young men will make more out of the odds and ends of opportunities which many carelessly throw away than others would get out of a whole lifetime of chances. Life teems with chances. Yours may not be dramatic or great, but if you would get on in the world you must seize them as if they were gold.—*Success.*

When the Heart is Heavy.

There is always a remedy for a heavy heart. It may be in work—it oftenest is. It may be in thinking out the joys that have been given to you, and the sorrows from which you have been saved. It may be in helping others by sympathy, or in whatever way help is most needed. But the heavy heart can always be made light, if self is forgotten and the needs of others are remembered and, as far as possible, relieved. Not one of us can learn to become light-hearted in a day or a week or a month or a year; for it is the lesson of life, this knowing how to lift our hearts up and give from them help unto those who are in need. It is a good fight, this one against allowing one's self to be submerged in personal griefs; it is a good fight, and out of it you can conquer if you will.

Do you intend to give up the fight and fall by the wayside overcome by a heavy heart, or to go along through life as a brave woman should? You must decide this early in your life. And you will, I feel sure, decide to do that which is right, and then your heart will never be heavy nor your conscience disturbed, unless you fall. And when you fall, thank God, you can always rise again if you keep up a brave heart.—*Ex.*

Make Mamma Happy.

BY EVA CRANE.

Mamma had been sewing all day, and she did look so pale and tired! The day had been very trying, for a small blue dress for Annie somehow would not go right. The seamstress had made a mistake, which mamma had the greatest trouble in straightening out. Annie was drawing in the nice, deep window seat. Annie liked to draw, and used to amuse herself making all kinds of pictures of houses, and trees, and men and women. She was drawing an interesting farm, full of chickens that were as big as cows, and cows that

were as big as the farm-house, when she heard some one sigh. She looked up and saw it was mamma, who was leaning back in her chair, looking so tired.

Then a thought came to Annie. She laid down the paper and went quietly out of the room.

Down in the dining-room she found a little tray. On the tray she laid a little white napkin. Then she took down mamma's teacup and a shiny tea-spoon, a little plate, and some lumps of sugar in a little saucer, and put them on the tray. Then she asked Mary, the cook, if she would make a cup of tea for her to take up to her mamma. Mary was delighted, and brought in a wee blue pitcher of cream and two of the thinnest little slices of bread and butter.

"I tell you, Miss Annie, I saw two of the biggest strawberries I've seen in my life out in the garden. Your mamma likes strawberries."

"That will be lovely," cried Annie, and out she scampered to the place Mary had pointed out. They were almost as big as apples! Annie picked them with as long stems as she could, and took two or three leaves, too.

Then, as she passed a bed of "Jack" roses, she picked one little fresh, bright one. Dear, dear! how pretty the tray looked!

"And I shall carry it up all myself, and you'll see that I won't spill one drop."

Mary held the dining-room door open for the eager little girl.

Mamma's head was bent over her sewing, when she heard some cautious, slow little steps. She glanced up, and there she saw Annie carrying that little tray.

"Why, dearie!" mammy cried, all the tired tone vanishing from her voice. "Just exactly what I wanted, but I was too busy to ask for it."

Annie was so delighted she hardly knew what to do, but she had to be very calm not to upset the tea. They put the tray down on the machine, and mamma noticed everything that was on it before she poured the cream into her tea.

"But, dearie, you must eat one of those big strawberries, or I shall not be at all happy."

What a jolly, happy little tea-party they had! And how glad the little girl was to think that she, just Annie all by herself, had so quickly made mamma happy and rested.

Little girls can do much more than they sometimes think they can to make mamma happy.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

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Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Ass't Chief Police.

Feb. 25-12m.

FOR SALE IN GULFPORT.

I have 1,000 residence and business lots for sale in the rising metropolis of our State. Gulfport will soon be

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This will bring it into direct communication with the great West and place it at the end of the

Shortest Route to Deep Water from the great trade centers of the food producing portions of the country.

Property, though cheap now comparatively,

Is Advancing Constantly

and will soon be "out of sight." Invest while it is in reach and make some money while you can.

Write to me or come to see me at Hattiesburg, Miss.

L. E. HALL.

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Feb 25

Information Wanted.

At the last meeting of the Chickasaw Baptist Association a motion was made and carried that the officers of this association, with the Executive Committee of the same, be instructed to correspond with the different associations, who are the off spring of the Chickasaw, as to the propriety of having a reunion during the year 1900 with the old mother association.

This committee desires to correspond with each association that has gone out from old Chickasaw, and not knowing the address of each, we kindly ask for this information through THE BAPTIST, and we hope that some one, or more, from each association will be kind enough to do this for us.

The following named associations have been handed to the committee by a brother who thinks each of these have gone out from us.

The Aberdeen, Oxford, Calhoun, Tippah, Judson, West Judson, Tishomingo, Tombigbee, and the Yalobusha, and also the Coldwater. If this is not a correct list the committee would be glad to have it corrected, and if there are other associations, not named in this list who are the offspring of the old Chickasaw association, the committee would be glad to have these names also, and we desire the Post Office address of the Moderator and Clerk of each one of these associations, so we can confer with them in regard to this matter.

Now brethren, you who can, please give us the desired information, and by so doing you will greatly oblige.

Address all communications to W. B. TUCKER, Esq., Mississippi, who is Clerk of the Committee.

W. B. TUCKER.

Married.

At the Baptist church, Pickens, Mississippi, on June 14th, Mr. Chas. Dickens, Jr. to Miss Montie Pinkston.

Mr. Dickens is a young man that is filled with energy and push and will no doubt succeed in life. As the pastor of the young lady whose heart he has won, I can say that I know of no one more consecrated to the work of her Master than she.

H. P. H.

Attention.

All who expect entertainment as delegates to the approaching State Convention should send in their names as early as possible. It will cost you one cent, but it

may save you dollars. The Committee positively will not be responsible for the entertainment of those who come without previous notification. To secure a home you must send in your name by July 1. We want to furnish homes for the entire delegation, but we can't do so unless we have the names beforehand. Brethren don't presume that because of your reputation you will be given a home anyhow. You are all men of reputation, but everybody don't know it yet. So please send in your names as early as possible.

Yours for entertainment,

J. N. McMILLIN.

Miss Sallie Brister.

The daughter of Mr. and Mrs. I. V. Brister, of Bogue Chitto, Mississippi, went away from the tenement of clay on the 27th of May, 1899.

She had been a sufferer from childhood. But as buds bloom brightest and best for summer's blossoming that have had the severe experience of the wintry season, so this child of suffering was made the purer and sweeter in life for the afflictions she bore. For more than twenty years she gladdened the home of loved ones, and refreshed the hearts of friends by her filial affection her gentle words, and kind deeds. And now she abides with the Saviour to whom she gave her young heart.

Oh glad some thought! "We'll never say goodbye in heaven."

I. H. A.

Summit, Miss.

The Mississippi Baptist Convention.

This Body will convene in the city of Aberdeen on the 6th day of July, 1899, at 10 A. M., one week earlier than it usually meets.

The Mississippi Baptist Historical Society will meet at 8 P. M., July 5, 1899.

T. J. BAILEY,

Recording Secretary.

Last Call.

Moderators and clerks of the following Associations will please forward me a copy of their minutes as soon as this request is read. Be quick, brethren:

Bethel, Bethlehem, Calhoun, Choctaw, Jackson, Leaf River, Liberty, Mount Pisgah, Oktibbeha, Pearl Leaf, Red Creek, Salem, Scott county, Sipsey, Tallahala, West Jackson, Union.

J. M. MILLER,
Statistical Secretary.

Yazoo City, Miss.

To the Baptists of Mississippi:

This is to notify you that Joseph Griffin, an ordained minister, was excluded from the fellowship of the Baptist church at Sarepta, Saturday before the first Sabbath in October, 1898, for unchristian conduct.

And whereas, he has persistently refused to give up his credentials, the church has ordered these proceedings published in THE BAPTIST. Done by order of the church in conference May 6th, 1899.

F. M. FERRELL, Mod.,

A. B. HENDERSON, C. C.

Professor J. L. Logan, formerly in charge of the preparatory department of Mississippi College, has been tended the Principalship of McComb City Institute, and will accept.

The.....

Twice-a-Week Picayune

Mailed every Monday and Thursday morning, has been substituted for the WEEKLY PICAYUNE. Besides all the excellent features which made the WEEKLY so popular during the sixty years of its existence, NEW DEPARTMENTS HAVE BEEN ADDED. TELEGRAPHIC NEWS UP TO 11 O'CLOCK THE NIGHT BEFORE ISSUE WILL BE PUBLISHED, and in every respect.

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HALF RATES.

THE ILLINOIS CENTRAL RAILROAD will sell round-trip tickets for the meetings named below at ONE FARE on dates named. If you contemplate a trip to either point, write for particulars.

GRAND LODGE ELKS.

St. Louis, Mo., June 18, 19 and 20. Good to return by June 29, 1899.

CHRISTIAN ENDEAVOR.

Detroit, Mich., July 3, 4 and 5. Good for return by July 20, with an extension to August 15, 1899.

EPWORTH LEAGUE.

Indianapolis, Ind., July 18 and 19. Good until July 26 for return, with extension to August 20, 1899.

GERMAN BAPTIST BROTHERS.

Roanoke, Va., May 17-22. Good for return May 26, 1899.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH.

Richmond, Va., May 16-17. Good for return by June 3, 1899.

INTERNATIONAL CONVENTION

Y. M. C. A.

Grand Rapids, Mich., May 22, 23, 24. Good for return until May 31, 1899.

Y. W. C. A.

Asheville, N. C., June 13-16. Good for return until June 30, 1899.

CUMBERLAND-PRESBYTERIAN GENERAL ASSEMBLY.

Denver, Colo., May 14, 15, 16. Good to return by June 15, at one fare plus \$2.

NATIONAL EDUCATIONAL ASSOCIATION.

Los Angeles, Cal., June 25 to July 8, inclusive. One fare plus \$2 by direct routes; by additional fee can go one route, returning another.

A special party for most of these meetings is being organized, and will be personally conducted.

Summer excursion tickets will be sold from June 1 to September 30, good to return until October 31, at special rate.

L. F. MONTGOMERY, T. F. A.,
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Submission to the Will of God.

Acquiescence in the will of our Maker is heaven-born, and without the grace of the great Christ, which (grace) is sufficient for us under any circumstances it is utterly impossible for any of us to be resigned to his or her fate in this present world. It is with bowed head and sadness of heart that the writer is seated this beautiful Sabbath morning to perform the painful and yet joyous task that is before him.

One month ago last night at a quarter after eleven o'clock the earthly life of my earthly companion went out.

In the year A. D. 1883, I won the heart and hand of a lovely maiden who became my wife, and that means a great deal. For a brief period of ten years we had an abundance of sunshine in the home. Some six years ago the hand of affliction fell heavily upon me in the form of epilepsy, which cast a shadow over our earthly happiness. But it is an ill wind that blows nobody good, and despite the rapid increase of the disease, the clouds of despondency which overshadowed our lives, there came some days of sunshine, for which today I am very happy.

The hurried approach of death seemed inevitable, and at times symptoms of insanity were apparent, which is one known result of this dreadful disease, and I poured out my soul to God and asked him if consistent with his will to let this cup pass from me. In answer to that prayer (it seems) that death came. I did not, could not pray for her departure, but now that she has gone to the Savior, brethren pray for me, for I am sad and lonely, sad not because she has gone to be with the blessed Saviour, but sad because of being bereft of that bright and cheerful personage in whom a large portion of my affections (earthly) were placed. But while I feel indeed very sad, I fully acquiesce in his sovereign right to give or withhold his blessings, and also to acknowledge his unerring wisdom.

Realizing that we are kept by the power of God, let us be comforted to him through the death of his Son, in whom we believe, and through whom we have access to the Father's kingdom. Knowing in whom we believe, let us be fully persuaded that he is able to keep what we have committed unto him again at the great day of his coming, and knowing that he is able to let us feel assured that he is willing to keep us from from falling, though we be laden with care, and if he wills to keep us it is utterly impossible for us to cast off, if we love and trust him.

For three or four weeks before her death poor Minnie (for she was poor then) sang one song almost continually. The following are some of the words:

I am now a child of God,
I've been washed in Jesus' blood,
I am watching and I'm longing while I wait;
Soon on wings of love I'll fly,
To my home beyond the sky;
To my welcome, I am sweeping through the gates.
Sweeping through the gates, etc.

And on the night of the 3d of May
She swept through the golden gate,
Free from sorrow free from care,
Rejoicing in the Saviour's love:
No more toiling no more prayer,
In that blissful home above.

No more glaring of the eyes, no more distortion of the face, no more clinching of the jaws, no more contraction of the muscles, no more fits, no more prostration, no more death, but everlasting life in the

presence of her Saviour, basking in the radiant sunlight of the glory of God.

Another charm added to the glory land, two little babes, a wife, and above all, the blessed Christ. What treasures! Where the treasure is there will the heart be also.

Brethren, sisters, pray for me that I may grow strong in the Lord and in the power of his might; pray for the little daughter (Lucy) that she too may find Jesus precious to her soul. May we ever cherish the thought that soon we'll meet our loved ones on the other shore, and may we ever feel that it is good that we lived and loved each other with that strong and abiding love which comes from God and never dies. And may we ever be thankful for not only the influence but the power of these beautiful lives, realizing that Christ is making himself known to the world through the lives of his followers, and that the world is judging Christ according to the way we live. Blessed are the dead that die in the Lord. Amen.

W. K. ANDERSON.

Baptist Standard please copy.

The men of the Lulu Islands are handsome, robust, lithe and active.

Crystal Springs, Miss., June 18.

Dear Editor:

With the assistance of the pastor, Rev. W. A. McComb, a B. Y. P. U. was organized here to-day, consisting of twenty-three members and the following officers:

President—Mrs. W. A. McComb.
Vice-President—Miss Mary Fulgham.

Secretary—Miss Clara Moody.
Treasurer and Librarian—Miss Lula Copley.

Corresponding Secretary—E. O. Toombs.

Organist—Miss Effie Bennett.

The young people are very enthusiastic over it, and great good is expected to be done through this organization.

E. O. TOOMBS,
Cor. Sec.

Booneville, Miss., June 19, '99.

Editor Baptist:

Evangelist George Robt. Cairns, of Philadelphia, is with us in a great meeting. Three of the largest congregations ever assembled in Booneville heard him gladly yesterday. The interest was intense. The men's service in the afternoon brought together the entire white manhood of the town. There were four beautiful professions of faith in Christ, while scores presented themselves as objects for special prayers. The meetings will continue through the week, when Mr. Cairnes goes to Sulphur Springs, Texas.

E. E. THORNTON.

Do not fail to read the address of Dr. Brough in this paper on "Woman in History." It is rather long for a newspaper article, but it is a document that hundreds of young people ought to file for future reference.

VALUABLE CITY PROPERTY FOR SALE

I have Seventy Thousand Acres of Land for sale, not to speculators, but to Industrious Farmers who want Homes in a Healthy Country, where

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The Country is New, the Range for Cattle, Sheep and Hogs is good during very nearly all the year, and Stock of all kinds can be raised at a small cost. These lands are all near the

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Wages Good.

Arrange to visit us after crops are laid by if not convenient to come sooner. Many are doing so. I will sell these Lands at Prices ranging from

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Why spend your life plowing over hills and digging in roots when you can buy Level Land capable of being improved into a condition in which a few acres will support a family?

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For further information, write to

L. E. HALL, Hattiesburg, Miss.